

Some Questions for David Myatt

July 2024

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What is the ethos of the Martial Art of Physis, what was the idea behind it and do you still view it as an applicable practice?

The ethos was implied in the term physis (φύσις) which I then understood not simply as the conventional English translations of 'Nature, or as the 'nature' or 'character' of a person, but rather in the Aristotelian sense of a 'meson' (μέσον) which is the balance, the median, existing between the being which-was and the being which-can-be, as in my later translation of his Metaphysics 9.1051a,

ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ἢ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικῇ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσα πῶς ἢ δυνάμει ἢ ἐντελεχείᾳ.

"Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is." ¹

That style of defence, for it was a style rather than an Art, was only demonstrated, rather than taught, to one person who went on to write about it and in the process somewhat divorced it from its source which was the Confucian 'Hsing' which I learned about while living in Singapore and which word, so I was informed, was also used by Taoists, with the Confucian sense suggesting to me what the Greek φύσις did.

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From my understanding you would have lived geographically close to the "Magick Shop" called The Sorcerer's Apprentice back in the 70's. Were you active in that scene, did you ever come into contact with Chris Bray, Austin Osman Spare, Peter J. Carroll, and/or Ray Sherwin, and if so, what was the discourse and atmosphere like?

No, I never visited that shop while living in Leeds nor met the individuals you mention. My contact with Mr Bray, such as it was, was by means of postal letters and formed part of what termed out to be a misguided and in hindsight a reprehensible attempt to form an 'underground' neo-nazi honeytrap. As I endeavoured to explain in my 2012 essay *A Matter Of Honour*, in response to claims made by Jacob Senholt,

"Finally, the omitted facts and circumstances that do not support Senholt's claims and conclusions include: (1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult..."

Not long after the formation of this honeytrap a good political friend of mine, who at the time was briefly associated with the National Front, took charge of the small group and in subsequent years would occasionally ask me for a favour, one of which was writing, in the early 1980s an article titled *Witch of the Welsh Marches* which was subsequently published in Mr Bray's *Lamp of Thoth* magazine with the title mistakenly corrected by him to 'Witch of the Welsh Marshes.' I also sent to Mr Bray a 1970s article of mine titled *The Approach Of The Dark Gods* which, if my ageing memory is correct, was also published in that magazine.

The first article simply recounted my meeting with an elderly woman when I was living in Shropshire, with the second article similarly recounting old pagan traditions one person who had joined that honeytrap in the 1970s had spoken about.

I did mention doing a favour for that friend of mine in a 1998 taped interview, with an iniquitous person of the anti-fascist variety, ² and refused to name this friend. A refusal because I had personally given that person my word of honour not to do so. A few years earlier I had mentioned this friend, again without naming him, in a letter dated 20 June 1996 to Professor Kaplan who wrote, in the book *Nation and Race: The Developing Euro-American Racist Subculture* published in 1998, that my "interaction with England's occult underground was undertaken in a clandestine effort to influence [some] to adopt National Socialist beliefs" and that my relationship with the occult is also based on personal friendship and an agreement to agree to disagree on many things.

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Was there any particularly important event that occurred for you and your associates in 1997?

Yes, it was the arrest of Charlie Sargent and Chris Castle and their subsequent conviction for murder. I had given Charlie and Steve Sargent a personal pledge of loyalty and so stayed loyal, accepting his version of events and believing not only that it was Browning who stole the missing money but also that Browning had betrayed the Cause by giving evidence in a Court of Law for the Prosecution. I had also been informed that Browning and his gang were the ones spreading malicious, unproven, rumours that Charlie was a Police informer whereas it was Browning himself who was co-operating with the Police; hence his turn as a witness for the Prosecution and the fanciful, scripted, tale he told in Court.

As I wrote at the time,

"there was some feuding within C18 itself, with Browning challenging Charlie for the leadership and accusing him - on the basis of ZOG disinformation - of all sorts of things, such as stealing some funds. As for Charlie, he was convinced that Browning had stolen the missing C18 funds [...]"

Instead of doing the honourable thing - closing ranks against the State - Browning went to the Police and agreed to give evidence in a ZOG Court against Charlie. Since we all were supposed to regard the Police, the Courts and the whole system of so-called justice run by our government as our sworn enemies, this to me at least amounted to treachery of the worst kind, and so I challenged Browning, in public, to a duel. I did this not once, but twice." ³

Apropos Browning, another iniquitous person of the anti-fascist variety, in his book, *Homeland: Into a World of Hate*, made several accusations about me without providing any evidence from primary sources, as well as published some rumours about me again without providing any evidence or providing my side of the story. For instance, he claimed that "when Myatt later falls out with Will Browning, he insists on a duel... I'm told he backed down when The Beast claims the right to use baseball bats as weapon."

The truth is that, impersonally through a contact (Kevin Watmough) and via e-mail, I learned that apparently Browning did suggest such a weapon, and in a reply to Watmough stated that the only weapons which could be honourably used were deadly weapons, such as swords or pistols. I included with my reply a copy of the Rules of Duelling, and re-affirmed my challenge to fight a duel using such deadly weapons. I received no reply from Watmough and was not contacted in any way by either Browning or any his supporters despite the fact that Browning and his gang knew where I lived, with my then wife and family in a detached house in a village near Malvern from which house I produced my *The National-Socialist* newsletter in support of the NSM and where I would be arrested, as part of Operation Periphery, by Special Branch officers based at Scotland Yard during a dawn raid in February 1998.

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Have you ever visited Test Valley, and if so, how did it make you feel?

Not that I recall. In fact, the only place in Hampshire I can recall visiting is Winchester, to stay with a comrade from Column 88 and to tour the Cathedral.

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What happened before the summer of 1998 that caused you to abandon everything you were working on and convert to Islam? Was it an international attempt to explore another culture for personal insight? What was that experience like for you? Did you take away any profound gnosis?

As I endeavoured to explain in a Summer 2022 interview,

"In 1998 I turned away from National-Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God." ⁴

One of these journeys into the desert involved me in cycling from Cairo to the oasis of Daklah laden with fifteen litres of water in three plastic containers; one atop the rear rack and one each in the panniers on either side, sufficient according to my calculations to last until the first stop at Bahariya oasis, with the terrain *hammada*, flat rock-strewn, desert with some wind-blown sand, rather than archetypal sand-dunes. On that first and the subsequent stop at Farafra I encountered, during my brief overnight stays, the Adhan as I had in Cairo. But there, in those at the time still rather isolated places, hedged in by desert, the Adhan somehow seemed more relevant, more numinous, as if in some way it embodied those wordless intimations of Being, of θειότης, of divinity-presenced.

"The numinous is θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f. The numinous is essentially what is, or what manifests or can manifest or remind us of (what can reveal) that which is felt, experienced, or understood as

sacred, numinal, sublime, divine, awe-inspiring, beautiful, and beyond our ability, as mortals, to control or meaningfully express through the medium of words. For Christians, it is considered to be God; for Muslims, Allah; for the Romans, divinitas; for others ancient and modern, it was and is considered to be expressible, or intimated, by mythoi and presenced in ὁ θεός, the deity, and/or by θεοί, the gods." ⁵

I could not help contrasting this experience with my violent, propaganda-strewn, decades as a fanatical hateful National-Socialist, and it was such feelings, such experiences, such intimations, that culminated in me, on my return to Cairo, buying a copy of The Quran with Arabic text and an English translation, and, on my return to England, beginning to study Islam, followed by a visit to the nearest Mosque.

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In the article Witch of the Welsh Marches that you wrote for Lamp of Thoth you mention happening across a Cunning Woman with some interesting abilities. Could disclose more information on this event and the individual?

Having just re-read that old item perhaps the only relevant remembering is how she was accepted by the few local, rural-dwelling, people who knew her with the terms 'witch' and 'witchcraft' and 'cunning woman' never used by them in reference to her. My use of the terms 'witch' and 'cunning woman' were thus assumptions which I naively and wrongly applied to her.

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You are certainly a man that has a passionate interest in ancient mythology, but I'm curious what you know about the mythos of King Arthur?

While living in rural Shropshire from the late 1970s to the late 1980s I did hear some old folk tales about King Arthur and connections to that county and jotted some of them down, which scribblings I subsequently lost although I did send some of them to an artistic friend I made during the latter part of that period. The person in question apparently became so enamoured of rural South Shropshire, and such mythoi, that he subsequently settled, for a while at least, in that area.

One such tale recounted that Arthur was buried in a mound in what later became Shrewsbury town; that the Nyneve of Le Morte D'Arthur dwelt in a Shropshire lake; and that Arthur and his Knights fought a battle near the Camlad river.

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You have mentioned that cycling is the most civilised form of transport. Could you expand on your reasoning and how it plays into your ethos and philosophy?

An interesting question and such an expression seems to be that something I might have written although I cannot now recall when and in what particular missive among the thousands.

Certainly, musing on cycling mostly in Britain and often in rural areas from the late 1960s to past the year 2010, it felt and still feels very civilized to me involving some physical effort to produce motion, a direct connection with one's surroundings and with the weather of the moment; and producing no noise. There was a lovely feeling in the freedom to just being able to cycle somewhere. I also enjoyed the 'race of truth' - cycling time trials - at both local club level and those organized by what seemed to me the very British amateur run Road Time Trials Council. Not that I ever won any club or RTTC time trials or even came close to winning. I also failed to break the hour for a 25 mile time trial although I twice was within a few minutes with the joke among my club being that I might have succeeded had I shaved off my beard. However, I did, one year, win my club's Best All Rounder trophy for the most consistent rider over a season.

The only connection I can make between such experiences and feelings, and my ethos (whatever that might be) and my philosophy, is pathei-mathos; a personal learning; of being in and with Nature through a certain physical effort, and of silently discovering new horizons as in cycling in the Sahara Desert and as in cycling English lanes, tracks, and roads as that almost year in the 1980s cycling every working day from Shrewsbury town to my place of rural employment near Bishop's Castle and then back again the same day and how, that Winter, the road was one day only kept open by a Snow Plough with several feet of ploughed snow lining the verges for over a week. Despite or possibly because of the effort - there was a steepish hill leading toward Bishop's Castle - and the cold there was a beauty breeding a calmness within.

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During your time in the north of England did you ever visit Stanton Moor, and if so, were there any memorable locations?

No, the nearest I ever was to that particular place was over a decade later while cycling in one day from Shropshire to

Fulwood near Sheffield via Buxton, Miller's Dale and Hathersage. An enjoyable if at times testing bicycle ride particularly as I had chosen to ride what cyclists of my era called a 'fixed wheel' cycle with a medium (42x16) gear, whose saving graces were the Mercian 531 frame and forks and a broken-in Brooks Professional leather saddle.

Which for some reason returns us to your question about cycling and whether it may be connected to my, as yet still - at least to me - unknown, ethos.

David Myatt
July 29th 2024

1. qv. Appendix Two, *Notes on Aristotle, Metaphysics*, Book 5, 1015α, in *Physis And Jesus Of Nazareth*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwmyatt-physis-and-jesus.pdf>

2. Iniquitous because of the unproven allegations and assumptions made and propagated in the media, a few examples of which are that Myatt "lies through his teeth" - made to journalist Justin Ling in an item published in March 2022 - and that I am still a neo-nazi, with my philosophy of pathei-mathos and rejection of extremism a deception with such post-2011 writings thus not to be taken seriously. Thus he, and similar iniquitous persons of the anti-fascist variety, placed and place lies and propaganda on behalf of their beliefs before veracity, honour, and decency.

3. <https://www.stormfront.org/forum/t45466/?postcount=1#post287751>

4. Interview, Summer 2022, included in *An Uncertainty Of Knowing: Four Interviews*, 2023, ISBN 978-8394746575

5. *Empathy And Pathei-Mathos As A Guide*, in *Notes On War, Suffering, And Personal Judgement*, <https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwmyatt-notes-war-suffering.pdf>